بِسمِ اللهِ الرَّحمٰنِ الرَّحِيمِ

وَ لِلمُطَلَّقٰتِ مَتَاعٌۢ بِالمَعرُوفِ ؕ حَقًّا عَلَى المُتَّقِينَ

And for divorced women is a provision according to what is acceptable - a duty upon the righteousMuslims

Al-Quran - Surah 2 - Al-Baqara - Ayah 241

During 1984_.in the. Divorce priceedings of Legal Case of Shah Bano--in the Supreme Court, Justice Krishna iyer studied the Quranic Verse no.241 of Chapter AlBaqarah- and granted her a monthly Allowance of Rs.179/_. to be recovered from her incorrigible Zaalim persistantly Adamant litigant Husband.

dtp + compilation by Shah Sancho Dancho Punjah Garujigulli,Tarkari BandiAdda,_Laganshah-Panjeshah_near shahchowkmaeidankhan-sarphiramoholla-goalzarhouse-

بِسۡمِ اللّٰہِ الرَّحۡمٰنِ الرَّحِیۡمِ

وَ لِلۡمُطَلَّقٰتِ مَتَاعٌۢ بِالۡمَعۡرُوۡفِ ؕ حَقًّا عَلَی الۡمُتَّقِیۡنَ

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Al-Quran - Surah 2 - Al-Baqara - Ayah 241

$$$$$$$$$$$$$$$$$$$$$

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بِسۡمِ اللّٰہِ الرَّحۡمٰنِ الرَّحِیۡمِ

Quran Search

Surah Name: 2 Al-Baqarah

Quran Ayah: وَلِلۡمُطَلَّقَٰتِ مَتَٰعُۢ بِٱلۡمَعۡرُوفِۖ حَقًّا عَلَى ٱلۡمُتَّقِينَ ٢٤١

Translantion: اور مطلقہ عورتوں کو بھی دستور کے مطابق نان و نفقہ دینا چاہیئے پرہیزگاروں پر (یہ بھی) حق ہے

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بِسۡمِ اللّٰهِ الرَّحۡمٰنِ الرَّحِيۡمِ

وَ لِلۡمُطَلَّقٰتِ مَتَاعٌ ۢ بِالۡمَعۡرُوۡفِ‌ؕ حَقًّا عَلَى الۡمُتَّقِيۡنَ

And for divorced women is a provision according to what is acceptable - a duty upon the righteousMuslims

Al-Quran - Surah 2 - Al-Baqara - Ayah 241

And for divorced women is a provision according to .what is acceptable - a duty upon the righteous

Al-Quran - Surah 2 - Al-Baqara - Ayah 241

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What is the judgment of Shah Bano case?

Shah Bano Begum [1985 (1) SCALE 767 = 1985 (3) SCR 844 = 1985 (2) SCC 556 = AIR 1985 SC 945], commonly referred to as the Shah Bano case, was a controversial maintenance lawsuit in India, in which the Supreme Court delivered a judgment favouring maintenance given to an aggrieved divorced Muslim woman.

Mohd. Ahmed Khan v. Shah Bano Begum -

The issue of implementing the Uniform Civil Code began with the landmark case of Shah Bano, a woman who was abandoned by her husband after 43 years of marriage, and sought monthly alimony of Rs 179. Married to advocate Mohd Ahmed Khan in

بِسۡمِ اللّٰہِ الرَّحۡمٰنِ الرَّحِیۡمِ

وَ لِلۡمُطَلَّقٰتِ مَتَاعٌۢ بِالۡمَعۡرُوۡفِ ؕ حَقًّا عَلَی الۡمُتَّقِیۡنَ

And for divorced women is a provision according to what is acceptable - a duty upon the righteousMuslims

Al-Quran - Surah 2 - Al-Baqara - Ayah 241

1932, Shah Bano was cruelly driven out of her matrimonial home in 1975.

which case was triple talaq banned?

$$$$$$$$$$$$$$$$$$$$$

What Allaahu.swt.,has decreed ,Mullahs have rejected and Disposed off ... R they faithful to God- AlMighty,?

بِسۡمِ اللّٰہِ الرَّحۡمٰنِ الرَّحِیۡمِ

Quran Search

Surah Name: 2 Al-Baqarah

Quran Ayah: وَلِلۡمُطَلَّقٰتِ مَتَٰعُۢ بِٱلۡمَعۡرُوفِۖ حَقًّا عَلَى ٱلۡمُتَّقِينَ ٢٤١

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بِسۡمِ اللّٰهِ الرَّحۡمٰنِ الرَّحِيۡمِ

وَ لِلۡمُطَلَّقٰتِ مَتَاعٌ ۢ بِالۡمَعۡرُوۡفِ‌ؕ حَقًّا عَلَى الۡمُتَّقِيۡنَ

And for divorced women is a provision according to what is acceptable - a duty upon the righteousMuslims

Al-Quran - Surah 2 - Al-Baqara - Ayah 241

بھی) حق ہے

And for divorced women is a provision according to what is acceptable - a duty .upon the righteousMuslims.....

Al-Quran - Surah 2 - Al-Baqara - Ayah 241

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In the Shayara Bano case (2017), the supreme court in a landmark 3-2 verdict, had struck down instant triple talaq. Shayara Bano, a 35-year-old woman, challenged the practice after getting divorced under the triple talaq custom. Three of the five judges on the Constitution Bench had called the practice un-Islamic and “arbitrary” and disagreed with the view that triple talaq was an integral part of religious practice.

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ

وَ لِلْمُطَلَّقٰتِ مَتَاعٌۢ بِالْمَعْرُوْفِ ؕ حَقًّا عَلَى الْمُتَّقِیْنَ

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Al-Quran - Surah 2 - Al-Baqara - Ayah 241

The Muslim Women (Protection of Rights on Marriage) Act, 2019.

According to the act, triple talaq (talaq-e-biddat) in any form,

whether verbal or written or conveyed through electronic means

viz: email or SMS/ Whatsapp is illegal and void.

which case was triple talaq banned?

In the Shayara Bano case (2017), the supreme court in a landmark 3-2 verdict, had struck down instant triple talaq. Shayara Bano, a 35-year-old woman, challenged the practice after getting divorced under the triple talaq custom. Three of the five judges on the Constitution Bench had called the practice un-Islamic and “arbitrary” and disagreed with the view that triple talaq was an integral part of religious practice.

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Quran

Surah Name: 2 Al-Baqarah

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بِسمِ اللّٰہِ الرَّحمٰنِ الرَّحِیم
وَ لِلمُطَلَّقٰتِ مَتَاعٌ بِالمَعرُوفِ ؕ حَقًّا عَلَی المُتَّقِینَ
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بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

Quran Ayah: ٱلطَّلَٰقُ مَرَّتَانِ ۖ فَإِمۡسَاكُۢ بِمَعۡرُوفٍ أَوۡ تَسۡرِيحُۢ بِإِحۡسَٰنٍ ۗ وَلَا يَحِلُّ لَكُمۡ أَن تَأۡخُذُواْ مِمَّآ ءَاتَيۡتُمُوهُنَّ شَيۡـًٔا إِلَّآ أَن يَخَافَآ أَلَّا يُقِيمَا حُدُودَ ٱللَّهِ فَلَا جُنَاحَ ٱللَّهِ ۖ فَإِنۡ خِفۡتُمۡ أَلَّا يُقِيمَا حُدُودَ عَلَيۡهِمَا فِيمَا ٱفۡتَدَتۡ بِهِۦ ۗ تِلۡكَ حُدُودُ ٱللَّهِ فَلَا تَعۡتَدُوهَا ۚ وَمَن يَتَعَدَّ حُدُودَ ٱللَّهِ فَأُوْلَٰٓئِكَ هُمُ ٱلظَّٰلِمُونَ ٢٢٩

Translantion: ط ق (صرف) دوبار ہے (یعنی جب دو دفعہ ط ق دے دی جائے تو) پھر (عورتوں کو) یا تو بطریق شائستہ (نکاح میں) رہنے دینا یا بھ ئی کے ساتھ چھوڑ دینا۔ اور یہ جائز نہیں کہ جو مہر تم ان کو دے چکے ہو اس میں سے کچھ واپس لے لو۔ ہاں اگر زن و شوہر کو خوف ہو کہ وہ خدا کی حدوں کو قائم نہیں رکھ سکیں گے تو اگر عورت (خاوند کے ہاتھ سے) رہائی پانے کے بدلے میں کچھ دے ڈالے تو دونوں پر کچھ گناہ نہیں۔ یہ خدا کی (مقرر کی ہوئی) حدیں ہیں ان

بِسۡمِ اللّٰهِ الرَّحۡمٰنِ الرَّحِيۡمِ

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Al-Quran - Surah 2 - Al-Baqara - Ayah 241

سے باہر نہ نکلنا۔ اور جو لوگ خدا کی حدوں سے باہر نکل جائیں گے وہ گنہگار ہوں گے

Divorce is twice. Then, either keep [her] in an acceptable manner or release [her] with good treatment. And it is not lawful for you to take anything of what you have given them unless both fear that they will not be able to keep [within] the limits of Allah. But if you fear that they will not keep [within] the limits of Allah, then there is no blame upon either of them concerning that by which she ransoms herself. These are the limits of Allah, so do not of Allah - it transgress them. And whoever transgresses the limits .is those who are the wrongdoers

Al-Quran - Surah 2 - Al-Baqara - Ayah 229

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MuttiCrowdfundecoaitology Blog .

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بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ

وَ لِلۡمُطَلَّقٰتِ مَتَاعٌۢ بِالۡمَعۡرُوۡفِ‌ؕ حَقًّا عَلَى الۡمُتَّقِيۡنَ

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بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ

Quran Search

Surah Name: 2 Al-Baqarah

Quran Ayah: وَلِلۡمُطَلَّقَٰتِ مَتَٰعُۢ بِٱلۡمَعۡرُوفِۖ حَقًّا عَلَى ٱلۡمُتَّقِينَ ٢٤١

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And for divorced women is a provision according to what is acceptable - a duty upon the righteousMuslims.

Al-Quran - Surah 2 - Al-Baqara - Ayah 241

The holy scripture of Muslim personal law has given both men

and women equal rights and status. But then why its execution is debatable. Education, polygamy, maintenance, and wearing of hijab have been crucial topics of discussion and intense debate. The case of Mohd. Ahmad Khan vs Shah Bano Begum & Ors. (1985), also known as the Shah Bano case, is witnessed as one of the milestones in the history of Muslim women's fight for rights in India. It laid the ground for thousands of women to make legitimate claims that were not permitted before.

This article discusses Shah Bano Begum's case in detail, comprising facts, issues, analysis, and judgment. So, let's get started.

Before moving ahead, let's first discuss why is this case important.

بِسمِ اللهِ الرَّحمٰنِ الرَّحِيم
وَ لِلمُطَلَّقٰتِ مَتَاعٌۢ بِالمَعرُوفِ‌ؕ حَقًّا عَلَى المُتَّقِينَ

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Al-Quran - Surah 2 - Al-Baqara - Ayah 241

इसीलिऐ मै इस फैसलेको उल्टाने उछछन्यालय तक जाऊँगा----जूतोँका हार छाहिऐ मुझे--------मै मुट्टी फन्डास डेकौटेमुल्लाहू---नीम हकीम खतर ऐ जान 15%दाडी वाला जकातहडपे-हू---

చెప్పుదెబ్బలూ చడావు లాతులూ బూతులూ నా ఫేవరైటులు-యెందుకంటే లాతోఁ కా భూత్ బాతోంకో న మానే,

Why is Shah Bano Case important?

The Shah Bano case is a landmark case that had significant implications for Muslim women's rights. It raised important issues related to maintenance and the rights of women:

The case revolved around the issue of maintenance for Shah Bano. She sought maintenance from her husband under Section 125 of the Code of Criminal Procedure. The case brought attention to the lack of clear provisions for maintenance in Muslim personal law.

This case also highlighted the clash between personal laws and the idea of a uniform civil code, which aims to provide a common set of laws governing personal matters regardless of religious affiliation.

The case sparked a nationwide debate on women's rights and gender equality & acted as a catalyst for discussions on the need to address these disparities & protect the rights of Muslim women.

The Shah Bano case had significant political and social repercussions, such as it generated a public uproar, with some sections of society viewing it as an interference in religious matters, while others saw it as a crucial step towards securing women's rights.

Facts of Shah Bano's case

In 1932, Mohd Ahmed Khan (appellant) was a lawyer by profession, married to Shah Bano Begum (respondent), and had

three sons and two daughters from this marriage. In 1975, Shah Bano Begum, aged 62 years, was abandoned by her husband and thrown out of her marital home with her children. In 1978, she brought an appeal before the Judicial Magistrate of first class, Indore claiming maintenance of Rs. 500 per month under Section 125 of CrPC. Then, her husband gave her irrevocable triple talaq and used it as a defence for not paying maintenance as they were no longer husband and wife and had already been paying maintenance of Rs. 200 per month for about two years. Also, he had deposited a total of Rs. 3000 in the court through dower during the period of iddat. In 1979, the Magistrate directed the husband to pay a maintenance of Rs 25 per month. In 1980, Shah Bano filed a revisional application in the MP High Court to change the amount of maintenance which the High Court increased to Rs. 179 per month. The husband then challenged this application in the Supreme Court as a special leave petition.

بِسۡمِ اللّٰهِ الرَّحۡمٰنِ الرَّحِيۡمِ

وَ لِلۡمُطَلَّقٰتِ مَتَاعٌ ۢ بِالۡمَعۡرُوۡفِ‌ؕ حَقًّا عَلَى الۡمُتَّقِيۡنَ

And for divorced women is a provision according to what is acceptable - a duty upon the righteousMuslims

Al-Quran - Surah 2 - Al-Baqara - Ayah 241

Surah Name: 2 Al-Baqarah

Quran Ayah: وَلِلۡمُطَلَّقَٰتِ مَتَٰعُۢ بِٱلۡمَعۡرُوفِۖ حَقًّا عَلَى ٱلۡمُتَّقِينَ ٢٤١

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Al-Quran - Surah 2 - Al-Baqara - Ayah 241

Issues of the case

Under Sec. 125 CrPC, does the definition of wife include a divorced Muslim woman?

Whether Section 125 CrPC override personal law?

Whether a Muslim husband is obligated under Sec. 125 CrPC to

provide maintenance for a divorced wife if there is a conflict between section 125 and Muslim Personal Law?

Under Section 127(3)(b) CrPC, what is the sum payable on divorce and whether the meaning of Mehar or dower is not summed payable on divorce?

Overall, the main question was that the husband's case was entirely based on the claim that maintenance under Section 125 CrPC must be excluded on the ground that Muslim law exempts the husband of any responsibility for his divorced wife beyond payment of any mahr due to her (dower paid in lieu of marriage by the husband) and an amount to cover maintenance during the iddat period and Section 127(3)(b) CrPC conferring statutory recognition on this principle.

What is Iddat?

Iddat is the waiting period, which a woman observes after her husband's death or divorce before she marries another man.

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

وَ لِلْمُطَلَّقٰتِ مَتَاعٌۢ بِالْمَعْرُوْفِ١ؕ حَقًّا عَلَى الْمُتَّقِيْنَ

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Al-Quran - Surah 2 - Al-Baqara - Ayah 241

Iddat period's length is circumstantial (usually 3 months). The main objective behind iddat is that this period provides sufficient time for the wife to mourn the death of her husband and also protects her from criticism which she might be subjected for remarrying too quickly after her husband died. Iddat also helps determine whether a woman is pregnant since four and a half months is half the duration of a normal pregnancy, if there is any.

So, let's go through time period for which the iddat pariod was observed:

After the woman is pregnant, the period continues until childbirth.

Quran

Surah Name: 2 Al-Baqarah

Quran Ayah: بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

وَ الْمُطَلَّقٰتُ يَتَرَبَّصْنَ بِاَنْفُسِهِنَّ ثَلٰثَةَ قُرُوْٓءٍ١ؕ وَ لَا يَحِلُّ لَهُنَّ اَنْ يَّكْتُمْنَ مَا خَلَقَ اللّٰهُ فِيْۤ اَرْحَامِهِنَّ اِنْ كُنَّ يُؤْمِنَّ بِاللّٰهِ وَ الْيَوْمِ الْاٰخِرِ١ؕ وَ بُعُوْلَتُهُنَّ اَحَقُّ بِرَدِّهِنَّ فِيْ ذٰلِكَ اِنْ اَرَادُوْۤا اِصْلَاحًا١ؕ وَ لَهُنَّ مِثْلُ الَّذِيْ عَلَيْهِنَّ

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

وَ لِلْمُطَلَّقٰتِ مَتَاعٌۢ بِالْمَعْرُوْفِؕ حَقًّا عَلَى الْمُتَّقِيْنَ

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Al-Quran - Surah 2 - Al-Baqara - Ayah 241

بِالْمَعْرُوْفِ١ وَ لِلرِّجَالِ عَلَيْهِنَّ دَرَجَةٌ١ وَ اللّٰهُ عَزِيْزٌ حَكِيْمٌ

Divorced women remain in waiting for three periods, and it is not lawful for them to conceal what Allah has created in their wombs if they believe in Allah and the Last Day. And their husbands have more right to take them back in this [period] if they want reconciliation. And due to the wives is similar to what is expected of them, according to what is reasonable. But the men have a degree over them [in responsibility and .authority]. And Allah is Exalted in Might and Wise

Al-Quran - Surah 2 - Al-Baqara - Ayah 228

Translantion: اور ط ق والی عورتیں تین حیض تک اپنی تئیں روکے رہیں۔ اور اگر وہ خدا اور روز قیامت پر ایمان رکھتی ہیں تو ان کا جائز نہیں کہ خدا نے جو کچھ ان کے شکم میں پیدا کیا ہے اس کو چھپائیں۔ اور ان کے خاوند اگر پھر موافقت چاہیں تو اس (مدت) میں وہ ان کو اپنی زوجیت میں لے لینے کے زیادہ حقدار ہیں۔ اور عورتوں کا حق (مردوں پر) ویسا ہی ہے جیسے

بِسۡمِ اللّٰہِ الرَّحۡمٰنِ الرَّحِیۡمِ
وَ لِلۡمُطَلَّقٰتِ مَتَاعٌۢ بِالۡمَعۡرُوۡفِ ؕ حَقًّا عَلَی الۡمُتَّقِیۡنَ

And for divorced women is a provision according to what is acceptable - a duty upon the righteousMuslims

Al-Quran - Surah 2 - Al-Baqara - Ayah 241

دستور کے مطابق (مردوں کا حق) عورتوں پر ہے۔ البتہ مردوں کو عورتوں پر فضیلت ہے۔ اور خدا غالب (اور) صاحب حکمت ہے

A divorced woman observes iddat for 3 months, whereas a woman whose husband has died observes iddat for four lunar months & ten days after the death of her husband, irrespective of consummation during the marriage.

Quran

Surah Name: 2 Al-Baqarah

Quran Ayah: بِسۡمِ اللّٰہِ الرَّحۡمٰنِ الرَّحِیۡمِ
وَ الَّذِیۡنَ یُتَوَفَّوۡنَ مِنۡکُمۡ وَ یَذَرُوۡنَ اَزۡوَاجًا یَّتَرَبَّصۡنَ بِاَنۡفُسِہِنَّ اَرۡبَعَۃَ اَشۡہُرٍ وَّ عَشۡرًا ۚ فَاِذَا بَلَغۡنَ اَجَلَہُنَّ فَلَا جُنَاحَ عَلَیۡکُمۡ فِیۡمَا فَعَلۡنَ فِیۡۤ اَنۡفُسِہِنَّ بِالۡمَعۡرُوۡفِ ؕ وَ اللّٰہُ بِمَا تَعۡمَلُوۡنَ خَبِیۡرٌ

And those who are taken in death among you and leave wives behind - they, [the wives, shall] wait four months and ten .[days] And when they have fulfilled their term, then there is no blame upon you for what they do with themselves in an acceptable manner. And Allah is [fully] Acquainted with what

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ

وَ لِلْمُطَلَّقٰتِ مَتَاعٌۢ بِالْمَعْرُوْفِؕ حَقًّا عَلَى الْمُتَّقِیْنَ

And for divorced women is a provision according to what is acceptable - a duty upon the righteousMuslims

Al-Quran - Surah 2 - Al-Baqara - Ayah 241

.you do

Al-Quran - Surah 2 - Al-Baqara - Ayah 234

Translantion: اور جو لوگ تم میں سے مرجائیں اور عورتیں چھوڑ جائیں تو عورتیں چار مہینے دس دن اپنے آپ کو روکے رہیں۔ اور جب (یہ) عدت پوری کرچکیں اور اپنے حق میں پسندیدہ کام (یعنی نکاح) کرلیں تو ان پر کچھ گناہ نہیں۔ اور خدا تمہارے سب کاموں سے واقف ہے

If a woman is pregnant at the time of her husband’s death, she observes iddat for a whole year comprising nine months of pregnancy plus three months of iddat period.

In Shah Bano’s case, the appellant's (Mohd Khan) contention was supported by the All India Muslim Personal Law Board which contended that courts cannot interfere in those matters that are deliberated under Muslim Personal Law, stating that it would infringe “The Muslim Personal Law (Shariat) Application Act, 1937” and the courts must pass any judgment on such issues based on Shariat only.

بِسۡمِ اللّٰهِ الرَّحۡمٰنِ الرَّحِيۡمِ
وَ لِلۡمُطَلَّقٰتِ مَتَاعٌ ۢ بِالۡمَعۡرُوۡفِ‌ؕ حَقًّا عَلَى الۡمُتَّقِيۡنَ

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Shah Bano case judgment

In 1985, a judgment was passed by the Supreme Court on the issue of whether CrPC, which applies to all citizens of India irrespective of their religion, could apply here. And that CrPC would prevail over personal laws.

CJI Y.V. Chandrachud upheld the High Court's judgment that gave orders for maintenance to Shah Bano under CrPC. Just that the Supreme Court enhanced the sum of maintenance. He said, "Section 125 was enacted to provide a quick remedy to a class of persons who cannot maintain themselves. What difference would it then make as to what is the religion professed by the neglected wife, child or parent? Neglect by a person of sufficient means to maintain these and the inability of these persons to maintain themselves are the objective criteria which determine the applicability of section 125. Such provisions, which are crucial of a prophylactic nature, cut across the barriers of religion. The liability imposed by S. 125 to maintain close relatives who are

indigent is founded upon the person's obligation to society to prevent vagrancy and destitution. The moral edict of the law and morality cannot be clubbed with religion.”

What was the impact of the Shah Bano case?

The case led to the enactment of the Muslim Women (Protection of Rights on Divorce) Act in 1986. Although criticized for its limitations, this law aimed to address a few of the issues raised by the case, such as the maintenance of divorced Muslim women.

If the case had not taken place, there might have been delays or reluctance in enacting any legal reforms to protect the rights of divorced Muslim women.

The limitation was that the enactment of this Act, as a response to the Shah Bano case, limited the maintenance rights of divorced Muslim women.

That is, the period for which a Muslim woman was entitled to receive maintenance (also known as the "iddat" period) was

limited to the duration of the iddat period after divorce.

Conclusion

Shah Bano's case was considered a milestone as it was a big step ahead of the general practice of deciding cases based on the interpretation of personal law, and this case also highlighted the need to implement the Uniform Civil Code under Article 44 of the Indian Constitution.

FAQs on Shah Bano Case

1. What was the Shah Bano case about?

A. The Shah Bano case revolved around the issue of maintenance rights for a divorced Muslim woman named Shah Bano. She sought maintenance from her husband under Section 125 of the Code of Criminal Procedure.

2. Did the Shah Bano case lead to changes in maintenance laws for divorced Muslim women?

A. The enactment of the Muslim Women (Protection of Rights on Divorce) Act in 1986, as a response to the Shah Bano case, limited the maintenance rights of divorced Muslim women. The case caused the Congress government, with its absolute majority, to pass this Act, which diluted the judgment of the Supreme Court and restricted the right of Muslim divorcées to alimony from their former husbands for only 90 days after the divorce (the period of iddah in Islamic law)

3. What was the outcome of the Shah Bano case?

A. The Supreme Court ruled in favour of Shah Bano, granting her the right to maintenance from her husband.

4. How did the Shah Bano case impact the legal system in India?

A. The Shah Bano case sparked a nationwide debate on women's rights and gender equality, emphasizing the need for reforms in personal laws. The case led to the enactment of the Muslim

Women (Protection of Rights on Divorce) Act in 1986.

5. Did the Shah Bano case address the issue of a uniform civil code (UCC)?

A. The Shah Bano case raised questions about the need for a uniform civil code. However, it did not directly result in the implementation of a uniform civil code in India.

Can you tell which case interpreted the provisions of the Muslim Women (Protection of Rights on Divorce) Act in a way that allowed a Muslim divorced woman to claim maintenance beyond the iddat period?

That is, overturned the Act's limitation after Shah Bano's case. Comment below!

The Hindu,News Paper,Madras

Sunday, Aug 10, 2003

Send this Article to a Friend

The Shah Bano legacy

THE SHAH Bano case was a milestone in the Muslim women's search for justice and the beginning of the political battle over personal law. A 60-year-old woman went to court asking maintenance from her husband who had divorced her. The court ruled in her favour. Shah Bano was entitled to maintenance from her ex-husband under Section 125 of the Criminal Procedure Code (with an upper limit of Rs. 500 a month) like any other Indian woman. The judgment was not the first granting a divorced Muslim woman maintenance under Section 125. But a voluble orthodoxy deemed the verdict an attack on Islam.

The Congress Government, panicky in an election year, caved in under the pressure of the orthodoxy. It enacted the Muslim Women (Protection of Rights on Divorce) Act, 1986. The most controversial provision of the Act was that it gave a Muslim

woman the right to maintenance for the period of iddat (about three months) after the divorce, and shifted the onus of maintaining her to her relatives or the Wakf Board. The Act was seen as discriminatory as it denied divorced Muslim women the right to basic maintenance which women of other faiths had recourse to under secular law.

The Bharatiya Janata Party saw it as `appeasement' of the minority community and discriminatory to non-Muslim men, because they were still bound to pay maintenance under Section 125, Cr. PC. However, lawyers who have seen the Act in operation say that there is good reason to take another look at the Act. It contains provisions which have left it open to liberal interpretation. Flavia Agnes, a Mumbai-based lawyer, says that liberal interpretation has not been wanting. Clause A in Section 3 (1) of the Act says that a divorced woman shall be entitled to "a reasonable and fair provision and maintenance to be made and paid to her within the iddat period by her former husband.'' The injunction that `a reasonable and fair provision is made' and

`maintenance paid' leaves enough scope for gender-sensitive judgments.

Ms. Agnes cites a slew of rulings in States such as Kerala, Maharashtra, Gujarat and Andhra Pradesh, which have awarded sums as maintenance, and `reasonable and fair provisions' in the form of a one-time lump sum payment that Muslim women have never received before. Apart from this, Ms. Agnes says, the 2001 ruling of the full constitutional bench of the Supreme Court in the Daniel Latifi case, in effect, gave Muslim women a law on maintenance. While the 1986 Act appears to have worked better than it was expected to, what remains a concern to many is the inherent discrimination in excluding divorced Muslim women from a provision of law outside the realm of personal law, which is applicable to all other women.

A.M.

THE NATION

The Shah Bano Legacy shah bano Shah Bano: One Woman Who Inspired The Nation The Shah Bano Legacy

The Shah Bano Legacy

There is an old saying, "A woman is like a tea bag – you can't estimate how strong the taste would be, until you dip it in hot water." The same saying goes to this case. This is not just story about a wife's fight against his husband but a story of an undying courage a women exhibited at the stage of 62.

A strong woman Shah Bano knows she has strength enough for the journey, but a woman of strength knows it is the journey where she will become strong, same goes to Shah Bano. The Shah Bano case was a milestone of justice among the women's of Muslim religion.

Shah Bano, a 62 year old Muslim woman and mother of five

children from Indore, Madhya Pradesh was married in 1932. In 1975 Shah Bano's Husband drove her out of the matrimonial home. Muslim law allow the husband to give divorce to their wife without her prior consent. The marriage is over when the husband says Talaaq 3 times. The legal process is just a formality. Shah Bano, as she was old and had no means to support herself and her children, she went ahead and approached the courts for securing maintenance from her husband. Seven years passed an the case reached Supreme Court. The Supreme Court invoked Section 125 of Code of Criminal Procedure, which applies to everyone regardless of caste, creed, or religion. It ruled that Shah Bano should be given maintenance but it went against the Muslim community as they thought it's against their religious law.

Few orthodox Muslim in India felt threatened by what they perceived as an encroachment of the Muslim Personal Law, and protested loudly against the judgement. Their spokesmen were Muslim community leaders Obaidullah Khan Azmi, MJ Akbar and

Syed Shahabuddin, they formed an organization known as the All India Muslim Personal Law Board and threatened to agitate in large numbers in all major cities. It was then Prime Minister, Rajiv Gandhi, agreed to their demands and cited the gesture as an example of "secularism". The Shah Bano case is an infamous divorce lawsuit in India and has generated political controversy in the country. Never the less Shah Bano fought and won the case and judgement was in favour of her.

A woman should never be underrated. Loud voice of man may threaten the women but the silence of woman can shake the consciousness of man..... but not this devilish man......

Shah Bano did the same, she stood in front of her husband without making any loud voice but with great power and courage which ultimately led her to win the case.

Shaw Bano Saira is dead now and but not her legacy. She will always inspire the nation with her courage, bravery and biggest example that she gave.Age is not the factor

that would decide your right to deserve courage and justice.

"Shah Bano: One Woman Who Inspired The Nation"

The facts of this case are given below:-

In 1932, Shah Bano was married to Mohd. Ahmad khan, who was a renowned lawyer in Indore.

They were the parents of 3 sons and 2 daughter i.e. in total they have 5 children.

After 14 yrs. Of their marriage Shah Bano's husband married another women who was much younger than him.

In 1975, when Shah Bano age was of 62 yrs , she was disowned by her husband and was thrown out from her matrimonial home along with her children.

In April 1978, she brought a appeal under Sec. 125 of code of criminal procedure, 1973 (CrPC) in the presence of judicial magistrate of Indore after when she was thrown away from her matrimonial home by her husband.

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Shah Bano filled this suit in 1978 because her husband has abandoned her from the maintenance of Rs. 200 per month which he guaranteed to give.

A wife who is without any income and is neglected by her husband is entitle to maintenance, which includes a divorced wife who is not remarried[].

In Nov. 1978, he gave divorce to his wife Shah Bano by articulating or uttering "Triple Talaq and it was irrevocable.

The argument or conflict between Shah Bano's children and her husband's other wife were vital reason or grounds on which divorce was relinquished and furnished.

After he pronounce irrevocable Triple Talaq, he took a safeguard that since because of this divorce she has been terminated to be her legal wife and due to which he was not accountable to furnish her with maintenance or alimony.

The local court (magistrate) court directed Mohd. Ahmad to furnish her Rs. 25 per month to Shah Bano in a form of maintenance.

Shah Bano in July 1908, apart from this, made a plea to High

Court of M.P, to alter the amount of maintenance to Rs. 179 every month.

Shah Bano's precedent went to Supreme Court and filled a petition against the verdict of High Court of Madhya Pradesh.

Her husband essential argument after divorce he cannot keep any form of alliance or connection with his divorce wife because it is not allowed by Islamic laws/Islam and is "Haram" & hence he is not legally responsible to maintain her wife.

Issues Raised In This Case:-

Whether Section 125 of the Code Of Criminal Procedure is concerned with Muslims or not.

Whether the amount of Mehr given by the husband on divorce is adequate to get the husband rid and is liable to maintain his wife or not.

whether Uniform Civil Code applies to all religions or not.

Judgement:-

The verdict of Shah Bano case was conveyed by C.J,

CHANDRACHUD.

All India Muslim Personal Law Board and Jamiat ulema-e-Hind were the two Muslim Bodies accompanied the lawsuit as an intervenors.

On 3rdFeb. 1981, Supreme Court gave an like-minded conclusion in this case and banished the plea of Mohd. Ahmad Khan and validate the verdict of High Court.

The court held that Section 125[]of Code Of Criminal Procedure solicited to Muslims too, without any sought of discrimination.

Supreme Court in this case duly held that, since responsibility of Muslim husband towards her divorced wife is limited to the extent of " Iddat" period , even though this situation does not contemplates the rule of law that is mentioned in Section 125 of CrPc.,1973[]

According to Supreme Court this rule according to Muslim Law was against humanity or was wrong because here a divorced wife was not in a condition to maintain herself.

Thus at the end, after very long procedure court finally concluded that the husband is legal liability will come to an end if

divorced wife is competent to maintain herself.

But this situation will be reversed in the case when wife is not able in a condition to to finance or maintain herself after the Iddat period, she will be entitle to receive maintenance or alimony under Section 125 of CrPc.

Muslim Women (Protection Of Rights On Divorce) Act, 1986:-
The judgement given in Shah Bano Case was criticized among Muslims and according to them this decision was in conflict with the rules of "Quran" and "Islamic Laws/ Islam". So Parliament of India in 1986, (Congress govt.) decided to enact the Muslim women (Protection Of Rights Of Divorce) Act, 1986. The main objective of this act was to protect the right of the divorced Muslim women and or to those who have got divorce from their husband's.

The enactment of this act was done by government of Rajiv Gandhi, to invalidate the decision/decree passed by Supreme Court in Shah Bano Begum Case. According to this act, Muslim

divorced women should be entitle to adequate and reasonable amount of maintenance till the Iddat period. When a divorced women maintains a child born by her anytime before or after the divorce, the husband is under legal obligation to provide a certain amount of maintenance for the child to a period of 2 yrs. From the birth date of a child. The women is also authorized to obtain "Mahr" or "dower" and receive back all the properties or estate which is provided to her by her parents, friends, relatives, husband or husband's friends. If such advantages are not received by the divorced Muslim women from her former husband, she can apply to magistrate for ordering him to provide her with maintenance/alimony or amount of "Mahr" or dower or her estate or properties[].

Critical Analysis:-

In the case of Mohd. Ahmad Khan V/S Shah Bano Begum, the Supreme Court specifically underlined the that Triple Talaq cannot take away the maintenance right of a divorced Muslim women who is not in a condition to maintain herself or her

children when she is disowned or divorced by her husband. The period when the verdict of Shah Bano Case was delivered by the Supreme Court it faced a lot of criticism. At that point of time Muslim women weather married or unmarried were not given freedom even they were debarred from there basic freedom, which is against humanity and it basically violates the basic or fundamental rights of humans. Muslim women were backward in there status as compared to other women of the world. They were not educated and self-reliant as compared to other women. They faced serious issues and problems which led to the decrease in their level of self-confidence and their knowledge in various sects. Along with these things they were not allowed to study or educate themselves and they were also denied to work either. Since they faced all these things from their very childhood it was very natural that they in their difficult time cannot earn their living and can maintain themselves so for them alimony or maintenance was much needed.

Shah Bano case was a normal case just like other cases of

maintenance which has taken place and also the verdict that was concluded by Supreme Court was also similar to the previous lawsuits but the two naked truth that was witnessed in this case made this case a landmark judgement case and the two naked truth was- firstly, spirituality of religious personal laws was criticized and then it was questioned whether Uniform Civil Code is applied to all religion and their followers and secondly, whether CrPc is applied to personal religious laws.

Conclusion:-

This was the case of a Triple Talaq verdict which according to me was a historic verdict as it maintains the truth and faith of the people in the judiciary as in this case, "Justice and equality has overcome religion". According to me this lawsuit was milestone in judiciary as it was courageous, bold, impartial and unique decision. This judgement has marked the importance of maintenance which should be provided to the divorced Muslim women who are not in the condition to earn and maintain themselves.

Even though the verdict of Shah Bano case given by the Supreme Court was invalidate by the endorsement of Muslim Women Ac[6]t, the court held in further verdict's that divorced Muslim. women, under Section 125 of CrPc can affirm maintenance or alimony from their former husband, or apart from this divorced Muslim women can assert or claim for round some money or amount under Muslim Women Act. The Supreme Court even though after dirty politics passed the judgement that was impartial and at last it had maintained the trust and faith of citizens in judiciary.

End-Notes

[1]AIR 1985 SCR (3) 844.

[2]Section 125 of Code Of Criminal Procedure,1973.

[3]A wife who is without any income, has no source of income is neglected by her husband is entitle to maintenance, which includes a divorced wife who is not remarried.

[4]Aqil Ahmad,Mohammedan Law236-238 (26TH ed..2016).

[5]Aqil Ahmad,Mohammedan Law238-239 (26THed. 2016).

[6]Muslim Women (Protection Of Rights Of Divorce) Act, 1986.

Case Details

Shah Bano Begum, from Indore, Madhya Pradesh, was divorced by her husband in 1978.[] She filed a criminal suit in the Supreme Court of India, in which she won the right to alimony from her husband. However, some Muslim politicians mounted a campaign for the verdict's nullification. The judgement in favour of the woman in this case evoked criticisms[] among Muslims, some of whom cited the Qur'an to show that the judgement was in conflict with Islamic law.[] It triggered controversy about the extent of having different civil codes for different religions in India.[]

The case caused the Congress government, with its absolute majority, to pass the Muslim Women (Protection of Rights on Divorce) Act, 1986, which diluted the judgment of the Supreme Court and restricted the right of Muslim divorcées to alimony from their former husbands for only 90 days after the divorce (the

period of iddah in Islamic law).[] However, in later judgements including the Danial Latifi v. Union of India case and Shamima Farooqui v. Shahid Khan, the Supreme Court of India interpreted the act in a manner reassuring the validity of the case and consequently upheld the Shah Bano judgement, and The Muslim Women (Protection of Rights on Divorce) Act 1986 was nullified.[] Some Muslims, including the All India Shia Personal Law Board, supported the Supreme Court's order to make the right to maintenance of a divorced Muslim wife absolute.

Background

edit

In 1932, Shah Bano, a Muslim woman, was married to Mohammed Ahmad Khan, an affluent and well-known advocate in Indore, Madhya Pradesh, and had five children from the marriage. After 14 years, Khan took a younger woman as his second wife. Then after years of living with both wives, he divorced Shah Bano when she was 62 years old. In April 1978, when Khan stopped giving her the ₹200 per month he had apparently promised,

claiming that she had no means to support herself and her children, she filed a criminal suit at a local court in Indore, against her husband under section 125 of the Code of Criminal Procedure, asking him for a maintenance amount of ₹500 for herself and her children.

//˚/ In November 1978 her husband gave an irrevocable talaq (divorce) to her which was his prerogative under Islamic law and took up the defence that hence Bano had ceased to be his wife and therefore he was under no obligation to provide maintenance for her as except prescribed under the Islamic law which was in total ₹5,400.[]

/˚// In August 1979, the local court directed Khan to pay a sum of ₹25 per month to Bano by way of maintenance. On 1 July 1980, on a revisional application of Bano, the High Court of Madhya Pradesh enhanced the amount of maintenance to ₹179.20 per month. Khan then filed a petition to appeal before the Supreme Court claiming that Shah Bano is not his responsibility anymore because Mr. Khan had a second marriage

which is also permitted under Islamic Law.[]

Opinion of Supreme Court

On 3 February 1981, the two judge bench composed of Justice Murtaza Fazal Ali and A. Varadarajan who first heard the matter, in light of the earlier decisions of the court which had held that section 125 of the Code applies to Muslims also, referred Khan's appeal to a larger Bench.

Muslim bodies All India Muslim Personal Law Board and Jamiat Ulema-e-Hind joined the case as intervenor. The matter was then heard by a five-judge bench composed of Chief Justice Chandrachud, Rangnath Misra, D. A. Desai, O. Chinnappa Reddy, and E. S. Venkataramiah. On 23 April 1985, Supreme Court in a unanimous decision, dismissed the appeal and confirmed the judgment of the High Court.[]

Supreme Court concluded that "there is no conflict between the provisions of section 125 and those of the Muslim Personal Law on the question of the Muslim husband's obligation to provide maintenance for a divorced wife who is unable to maintain herself." After referring to the Quran, holding it to the greatest authority on the subject, it held that there was no doubt that the Quran imposes an obligation on the Muslim husband to make provision for or to provide maintenance to the divorced wife. Shah Bano approached the courts for securing maintenance from her husband. When the case reached the Supreme Court of India, seven years had elapsed. The Supreme Court invoked Section 125 of Code of Criminal Procedure, which applies to everyone regardless of caste, creed, or religion. It ruled that Shah Bano be given maintenance money, similar to alimony.[]

The Court also regretted that article 44 of the Constitution of India in relation to bringing of Uniform Civil Code in India remained a dead letter and held that a common civil code will help the cause of national integration by removing disparate

loyalties to laws which have conflicting ideologies.[]

Movement against the judgment

The Shah Bano judgment, as claimed, became the centre of raging controversy, with the press turning it into a major national issue.[17] *The Shah Bano judgment elicited a protest from many sections of Muslims who also took to the streets against what they saw, and what they were led to believe, was an attack on their religion and their right to their own religious personal laws.[18] Some Muslims felt threatened by what they perceived as an encroachment on the Muslim Personal Law, and protested loudly at the judgment. The spokesmen for some were the Barelvi leader Obaidullah Khan Azmi and Syed Kazi. At the forefront was All India Muslim Personal Law Board, an organization formed in 1973 devoted to upholding what they saw as Sharia (Muslim Personal* Law).[][]

Dilution of the effect of the judgment

Main article: The Muslim Women (Protection of Rights on Divorce) Act 1986

In the 1984 Indian general election, Indian National Congress had won absolute majority in the parliament. After the Shah Bano judgment, many leaders in the Indian National Congress suggested to the Prime Minister of India, Rajiv Gandhi that if the government did not enact a law in Parliament overturning the Supreme Court judgement, the Congress would face decimation in the polls ahead.[]

In 1986, the Parliament of India passed an act titled The Muslim Women (Protection of Rights on Divorce) Act, 1986, that nullified the Supreme Court's judgment in the Shah Bano judgment. Diluting the Supreme Court judgment, the act allowed maintenance to a divorced woman only during the period of iddat, or till 90 days after the divorce, according to the provisions of

Islamic law. This was in stark contrast to Section 125 of the Code.[] The 'liability' of husband to pay the maintenance was thus restricted to the period of the iddat only."[]

The "Statement of Objects and Reasons" of the act stated that "the Shah Bano decision had led to some controversy as to the obligation of the Muslim husband to pay maintenance to the divorced wife and hence opportunity was therefore taken to specify the rights which a Muslim divorced woman is entitled to at the time of divorce and to protect her interests."[]

Reactions to the act

The law received severe criticism from several sections of the society. The Opposition called it another act of "appeasement" towards the minority community by the Indian National Congress.[] The All India Democratic Women's Association (AIDWA) organised demonstrations of Muslim women against the move to deprive them of rights that they had hitherto shared with

the Hindus.[]

The Bharatiya Janata Party regarded it as an 'appeasement' of the Muslim community and discriminatory to non-Muslim men and saw it as a "violation of the sanctity of the country's highest court".[] The 'Muslim Women (Protection of Rights on Divorce) Act' was seen as discriminatory as it denied divorced Muslim women the right to basic maintenance which women of other faiths had access to under secular law.[] Makarand Paranjape sees the overruling of Supreme Court verdict in Shah Bano case which happened when the Congress party was in power, as one of the examples of the party's pseudo-secular tactics which allowed "cynical manipulation of religion for political ends".[] Lawyer and former law minister of India, Ram Jethmalani has termed the act as "retrogressive obscurantism for short-term minority populism".[] Rajiv Gandhi's colleague Arif Mohammad Khan who was INC member and a minister in Gandhi's cabinet resigned from the post and party in protest.[]

Critics of the Act point out that while divorce is within the purview of personal laws, maintenance is not, and thus it is discriminatory to exclude Muslim women from a civil law. Exclusion of non-Muslim men from a law that appears inherently beneficial to men is also pointed out by them.[] Hindu nationalists have repeatedly contended that a separate Muslim code is tantamount to preferential treatment and demanded a uniform civil code.[]

Later developments

The Act has led to Muslim women receiving a large, one-time payment[] from their husbands during the period of iddat, instead of a maximum monthly payment of ₹500 – an upper limit which has since been removed. Cases of women getting lump sum payments for lifetime maintenance are becoming common.[] However it is seen that despite its unique feature of no ceiling on quantum of maintenance, the Act is sparingly used because of the lack of its knowledge even among lawyers. The legal

fraternity generally uses the CrPC provision while moving maintenance petitions, considering it handy.[]

The Shah Bano case had once again spurred the debate on the Uniform Civil Code in India. The Hindu Right led by parties like the Jan Sangh in its metamorphosis as the Bharatiya Janata Party, became an advocate for secular laws across the board. However, their opposition to the reforms was based on the argument that no similar provisions would be applied for the Muslims on the claim that they weren't sufficiently advanced. The pressure exerted by orthodox Muslims caused women's organizations and secularists to cave in.[]

This case had long term implications. The case became a milestone in Muslim women's fight for equal rights in matters of marriage and divorce in regular courts.[]

Challenge to the validity of the Act

بِسۡمِ اللّٰهِ الرَّحۡمٰنِ الرَّحِیۡمِ

وَ لِلۡمُطَلَّقٰتِ مَتَاعٌۢ بِالۡمَعۡرُوۡفِ‌ؕ حَقًّا عَلَى الۡمُتَّقِيۡنَ

And for divorced women is a provision according to what is acceptable - a duty upon the righteousMuslims

Al-Quran - Surah 2 - Al-Baqara - Ayah 241

The constitutional validity of The Muslim Women (Protection of Rights on Divorce) Act 1986 was challenged before the Supreme Court in Danial Latifi & Anr v. Union Of India by Daniel Latifi in 2001, who was the lawyer of Shah Bano in the Shah Bano case.[] The Supreme Court tried to maintain a balancing act, attempting to uphold Muslim women's rights without addressing the constitutionality of gender and religious discrimination in personal law. Court reiterated the validity of the Shah Bano judgment. The Muslim Personal Law Board, an intervenor, questioned the authority of the court to interpret religious texts.

The Court concluded that the Act does not, in fact, preclude maintenance for divorced Muslim women, and that Muslim men must pay spousal support until such time as the divorced wife remarries. However the Court held that if the Act accorded Muslim divorcees unequal rights to spousal support compared with the provisions of the secular law under section 125 of the Criminal Procedure Code, then the law would in fact, be unconstitutional.[][] Further the Supreme Court construed the

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Al-Quran - Surah 2 - Al-Baqara - Ayah 241

statutory provision in such a manner that it does not fall foul of articles 14 and 15 of the Constitution of India. The provision in question is Section 3(1)(a) of the Muslim Women (Protection of Rights on Divorce) Act, 1986 which states that "a reasonable and fair provision and maintenance to be made and paid to her within the iddat period by her former husband". The Court held this provision means that reasonable and fair provision and maintenance is not limited for the iddat period (as evidenced by the use of word "within" and not "for"). It extends for the entire life of the divorced wife until she remarries.[

◢▁ ◢▁ ◢▁ ◢▁ ◢▁⫸

Male Chauvinist,Moorakh,5050,Renegede Obscurantist forces mentioned Before, have wittingly Stepped into a Quagmire And Fuelled the Way of Quick Ascent for Rightwing Ideology ,RathYatras.etc.

The Same Forces ,which ,black mailed P.M.Rajv Gandhi to enact a Retrograde Law, are Now adopting a low profile, keeping a gengul on their Lips for the demise of 3Tallaq .....They are well Afraid of the ,PMLA + ED ,

بِسمِ اللّهِ الرَّحمٰنِ الرَّحِيمِ

وَ لِلمُطَلَّقتِ مَتَاعٌ بِالمَعرُوفِ ؕ حَقًّا عَلَى المُتَّقِينَ

And for divorced women is a provision according to what is acceptable - a duty upon the righteousMuslims

Al-Quran - Surah 2 - Al-Baqara - Ayah 241

IT,Departments because they can not substantiate their CrowdFunded Loot Of Zakat,Sadaqaat,FistMushtyFund..+ some of their promiscuous Activities in thierSchools,Centres,Prayer Houses,,, ..

The decision changed the provisions of Muslim personal law, which is based on Sharia. The Muslim ulemas objected to the court interfering with Muslims'

For Divorced women Maintenance Must be provided on a reasonable scale. This is a duty on the righteous.

$$$$$$$$$$$$$$$$$$$$$$$$$$

What Allaahu.swt.,has decreed ,Mullahs have rejected and Disposed off ... R they faithful to God- AlMighty,?

Al-Baqara (2:241)

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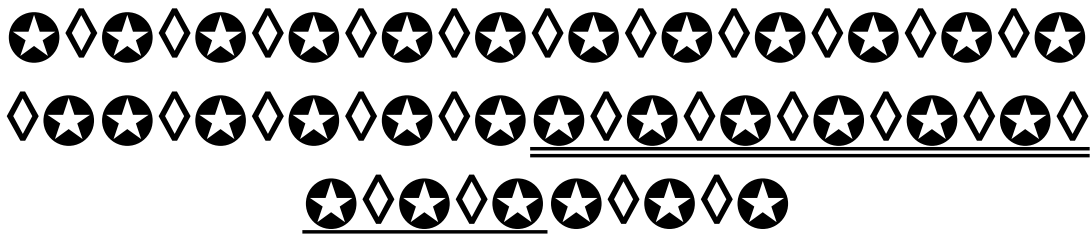
بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ
وَ لِلْمُطَلَّقٰتِ مَتَاعٌۢ بِالْمَعْرُوْفِؕ حَقًّا عَلَى الْمُتَّقِيْنَ

And for divorced women is a provision according to what is acceptable - a duty upon the righteousMuslims

Al-Quran - Surah 2 - Al-Baqara - Ayah 241

For divorced women Maintenance Must be provided on a reasonable scale. This is a duty on the righteous.

আর তালাকপ্রাপ্তা নারীদের জন্য প্রচলিত নিয়ম অনুযায়ী খরচ দেয়া পরহেযগারদের উপর কর্তব্য।

और तलाक़ पाई हुई स्त्रियों को सामान्य नियम के अनुसार (इद्दत की अवधि में) ख़र्च भी मिलना चाहिए। यह डर रखनेवालो पर एक हक़ है

Moradabady!!!! Moradabady!!!!! Mulla Mooly Muttipendawy ZakatDeloitteDecoite Sadaqaat Surfing Moradabady.!!!!!

ZINDABAD!!! ZUNDABAD!!!! AEI MUHABBAT

dtp + compilation by Shah Sancho Dancho Punjah Garujigulli,Tarkari BandiAdda,_Laganshah-Panjeshah_near shahchowkmaeidankhan-sarphiramoholla-goalzarhouse-

بِسمِ اللّٰهِ الرَّحمٰنِ الرَّحِيمِ

وَ لِلمُطَلَّقٰتِ مَتَاعٌۢ بِالمَعرُوفِ‌ؕ حَقًّا عَلَى المُتَّقِينَ

And for divorced women is a provision according to what is acceptable - a duty upon the righteousMuslims

Al-Quran - Surah 2 - Al-Baqara - Ayah 241

ZINDABAD.!!!!!!!......

GENDAA-BAD !!!!

GENDAA -BAD!!!!!!!

MALE CHAUVINIST

GENDAA -BAD!!!! !!!! !!!! !!!! !!!!

✪◊✪◊✪◊✪◊✪◊✪◊✪◊✪◊✪◊✪◊✪◊✪

----ముష్టిపీచుగెడ్డపుమాయలసామిరీఫకీరుల బూజురోగ"హవస్"కుబలైన అబల-బలిపశువు-సాఇరా బానో-షాబానో-ఆమెపిల్లలూ-

1000సంవత్సరాలగా వస్తున్న బేషరమ్-సిగ్గు-శరము-షేమ్-లేని" మేల్-ఛౌవినిస్టు"సర్పాల ఆగడఆకతాయి,మన్మానీ-దిల్లగీ-దిల్లీర్-పటేల్గిరీ,దాదాగిరీ,దౌర్జన్యాలకు బలియై నలిగి నసించి నామరూపాలు కోలుపోయిన"లలనా"సుమాలు కోకొల్లలు! -మా అమ్మా-+-కవి సాహిర్-లూధియాన్వీ-గారి అమ్మా -కూడా ' తీరని అన్యాయానికి గురిచేయబడిన అబలలే-ఇంకా-ఈ-3-మార్ తల్లాకు రద్దు ఐయ్యేవరకూ-ఇలాంటి అబలల సంఖ్య ఈమహాన్ భరతభారతావనిలో

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ
وَ لِلۡمُطَلَّقٰتِ مَتَاعٌ ۢ بِالۡمَعۡرُوۡفِ‌ؕ حَقًّا عَلَى الۡمُتَّقِيۡنَ

And for divorced women is a provision according to what is acceptable - a duty upon the righteousMuslims

Al-Quran - Surah 2 - Al-Baqara - Ayah 241

ఆకాశతారలంతే .....

ఈPROTOGANIST-MALE-CHAUVINISTఛీడపురుగులను"ధుత్కారం "చేయవలే.... స్త్రీలందరూ-మూకఉమ్మడిగా-పొరకకట్టలతో , చెప్పుచెడావులతో సత్కరించవలే-

SOCIAL BOYCOTT OF ALL EVIL BRIGANDS IS A MUST AND IS THE NEED OF THE HOUR....

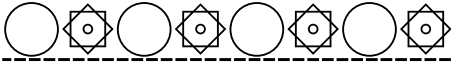
स्त्री शक्ति का मुजांहिरा जंरूरी है ना?

లేచింది!లేచింది! మహిళా లోకం-

దద్దరిల్లింది ముష్టిముల్లామూరఖ ప్రపంచం!

కృషి తో నాస్తి దుర్భిక్షం!

సర్వేజనా సుఖినోభవన్తు!

◊✪✪◊✪◊✪◊✪◊✪✪◊✪◊✪◊✪◊✪◊✪◊
✪◊✪◊✪✪◊✪◊✪

She gave a heck of a run to the 50:50 Male Chauvinist brigands,who ultimately black mailed Rajiv gandhi,to ammend the laws

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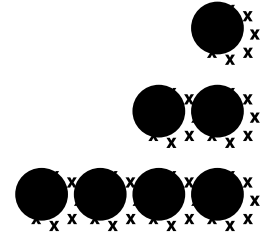
perversely.

And deprived her of the monthly maintainae from her tyrant ex_hubby.

She and her children died of deprivation and dehumanisation..by these ignorantly semi-illeterate-LTIpundits-NeemHakeemKhatareJaan-mooooolaaaahhhhhh raking moooliiiis,whom the vast "ignorance is our bliss" majority revers,funds,supports with muscle and moolaah money...

Nearly One Year of Tyrranic Devilish aggression has destroyed critical infrastructure in Gaza, including hospitals, schools and homes as well as roads, sewage systems and the electrical grid. Airstrikes and

بِسۡمِ اللّٰہِ الرَّحۡمٰنِ الرَّحِیۡمِ
وَ لِلۡمُطَلَّقٰتِ مَتَاعٌۢ بِالۡمَعۡرُوۡفِ ؕ حَقًّا عَلَی الۡمُتَّقِیۡنَ
And for divorced women is a provision according to what is acceptable - a duty upon the righteousMuslims
Al-Quran - Surah 2 - Al-Baqara - Ayah 241

Israel's ground offensive have left more than 2,00,000 Palestinians dead ,BURIED UNDER DEBRIS, , according to local health authorities. The fighting has displaced over 99 per cent of Gaza's population and pushed hundreds of thousands to the brink of famine, the UN and international aid agencies say.

చేనుమేసేకంచె-బాయిలోకప్పబెకబెకపండితులు◢■▁....
◢Command of Allaahu,s.w.t.which the ignorant self acclaimed pundits failed to decipher the Clear writing on the wall.....■▁
◢■▁AlQuraan explains Lucidly◢▬▁◢▬And for divorced women, maintenance should be provided on a reasonable scale. This is a duty on Al-Muttaqun▁◢▁▁

بِسمِ اللّهِ الرَّحمٰنِ الرَّحِيم
وَ لِلمُطَلَّقٰتِ مَتَاعٌ ۢ بِالمَعرُوفِ‌ؕ حَقًّا عَلَى المُتَّقِينَ

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Al-Quran - Surah 2 - Al-Baqara - Ayah 241

Al-Baqara (2:241)

وَلِلْمُطَلَّقَٰتِ مَتَٰعٌۢ بِٱلْمَعْرُوفِ ۖ حَقًّا عَلَى ٱلْمُتَّقِينَ

And for divorced women, maintenance should be provided on a reasonable scale. This is a duty on Al-Muttaqun (the pious - see V. 2:2).

અને તલાક આપવામાં આવેલી ઔરતો માટે (પણ) મુનાસિબ હદીયાની વ્યવસ્થા કરો. પરહેઝગારો પર આ એક ફરજ છે.

और तलाक़ पाई हुई स्त्रियों को सामान्य नियम के अनुसार (इद्दत की अवधि में) ख़र्च भी मिलना चाहिए। यह डर रखनेवालो पर एक हक़ है

আর তালাকপ্রাপ্তা নারীদের জন্য প্রচলিত নিয়ম অনুযায়ী খরচ দেয়া পরহেযগারদের উপর কর্তব্য।

And for divorced women, maintenance should be provided on a reasonable scale. This is a duty on Al-Muttaqun (the pious - see V. 2:2).

Few ignorant Muslims in India felt threatened by what they perceived as an encroachment of the Muslim Personal Law, and protested loudly against the judgement. Their spokesmen were Muslim community leaders Obaidullah Khan Azmi, MJ Akbar and Syed Shahabuddin, they formed an organization known as the All India Muslim Personal Law Board and threatened to agitate in large

numbers in all major cities. It was then Prime Minister, Rajiv Gandhi, agreed to their demands and cited the gesture as an example of "secularism". The Shah Bano case is an infamous divorce lawsuit in India and has generated political controversy in the country. Never the less Shah Bano fought and won the case and judgement was in favour of her.

بِسمِ اللّٰهِ الرَّحمٰنِ الرَّحِيمِ

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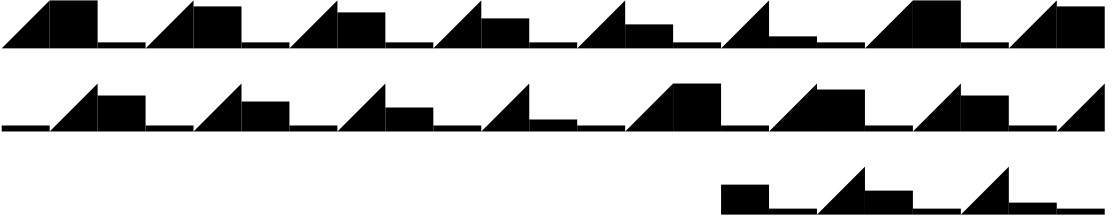
యాబై-గండుగాండ్రుగుండు**Male**చౌవినిస్టు -50!-50!,పిల్లిపీచరబుల్లిగడ్డాలూ, ముగ్గురుఫేమినిస్టుతగడేతుగడేగ్యాంగు సుగాలిమిట్టమీసాలబహురూపీవేషగాల్లూ

చేనుమేసేకంచె-బాయిలోకప్పబెకబెకపండితులు

అంతకు ముందు **100**యేసంగిల నుంచీ ,జరిగిన "రుస్తుమే హింద్"కుస్తీపోటీలలో,**50!-50!**పిల్లిగడ్డాల పొట్టకోట"అఖాడం" వాళ్ళే యెట్లోఒగట్ల గేలిస్తుండ్రి-బ్లేకుమేయిల్జేసైనా సరే-**84**లోజరిగిన పోటీలలో "నహారీ"అఖాడానికిజెందిన "రాజీవ" ను షాబానో-షబ్బానా కేసులో సింహగర్జనా-బ్లేకుమైల జేసిగేలిసిరి--పలితంగ రాజీవుడు,బతుకుజీవుడా,-"సంఝోతా కర్లే గమోంసే"-అనుకొని, యెనకడుగేసి,పిల్లిగేండాలకు అనుకూలంగా లొంగిపోయ్-వంగిపోయే-యెంగేపోయే**?**

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بِسمِ اللهِ الرَّحمٰنِ الرَّحِيمِ

وَ لِلمُطَلَّقٰتِ مَتَاعٌ بِالمَعرُوفِؕ حَقًّا عَلَى المُتَّقِينَ

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ఆరేపోయే???

?యెదికో,యెన్నమో-తెరియలే-యెన్-కు పురియలే.-కత అవళవుదాన్-అప్ప,.....

****

అన్నీ వున్నా యెందులోనో శని అన్నట్లు.-ఈమేల్ చౌవినిష్టు--పొట్టకోటపిల్లిగెడ్డపుగేండా**50!-50!**రాహుకేటుగాళ్ళ అడ్డదుడ్డపోటులతో షాబానో-షబ్బానా+లాంటి అబలలకు, రావలిసిన"హక్కు"**slip between the lip and the cup**" రీతిలో' చేజారె

సుప్రీంకోర్టు అవార్డుజేసిన-**Rs,179/-**కి **50;50**'రాహుకేతువులు అడ్డమడ్డదుడ్డకాల్లేసిరి-రాజీవున్ని పరేషాన్,పషేమాన్ జేసి రాజకీయ శృంగభంగం కావించి,కాసాయగోసాయగోబరిగాలిని వీణలా మోగించి మల్హార్రాగంతీసిరి--బాబరు మట్టికరిసే-జీవనబ్రృతిచేజారిగా,తిండిదోరకక, నీల్లుమప్రూమ్-మాయంఅయి తిండిలేక తడపాఇంచి,పస్తుబడి-గిలగిలకొట్టుకొని పరలోకయాత్రకుపోయిరి షాబానో-షబ్బానా, ఆమేకొడుకులూ,

శాబానోషబానా-**++**లెక్కలేనంత మంది లలనలు**50;50** కసాయిలకు బలిపసువులైరి,

بِسۡمِ اللّٰهِ الرَّحۡمٰنِ الرَّحِيۡمِ
وَ لِلۡمُطَلَّقٰتِ مَتَاعٌ ۢ بِالۡمَعۡرُوۡفِ‌ؕ حَقًّا عَلَى الۡمُتَّقِيۡنَ

And for divorced women is a provision according to what is acceptable - a duty upon the righteousMuslims

Al-Quran - Surah 2 - Al-Baqara - Ayah 241

-వోల్ మొత్తం మన మహాన్ మహాభారతంలో ఇంకాఇలాంటి మొత్తంఅబలల సంఖ్య ఆకాశతారలంత-వీల్లందరివుసురులూ ఈ మేల్చొచౌచౌవినిస్టుకోజగాల్లకేచెందుగాక-ఓనాప్రభూ ఏమెన్-

ఇదిగోదైవాజ్ఞ:-చదవండి-మేల్ చౌవినిస్టు--

బావిలోకప్పవిషబండితుండు,

పొట్టకోటపిల్లిగెడ్డపుగేండా!పేండా!మేండా!బాబులూ!!

మీకు ఆయెంగిలి మజూసీబాజారీబాసతప్ప ఇంటర్నేషనల్ అంగ్రేజీ గానీ,దేశబాష హిందీగానీ,ప్రాంతీయభాష తెలుగు గానీ ఒంటబట్టదే,నేర్చుకోరే-**ignorance is blissaaaa.?-**

దేశమంటే ప్రేమగానీ,రాష్ట్రమంటేప్రీతిగానీ,కానమే,అగుపడవే-

చానమందిపండితులను నేనడిగా "తెలుగు దేశంలో వున్నావు-తెలుగు వచ్చా"అంటే వాడిచ్చిన జవాబువింటే మీరూ హైరానాపడాల్సిందే!
నైఆతీ,క్యాజరూరత్హై హమాకో? "తేల్గూ"సున్కే,బర్దాష్తు కర్లేతాహూ మై-అని తలబిరుసుసమాధానమే ఇచ్చిరీ.. హఠదరమీ కాదా?.

dtp + compilation by Shah Sancho Dancho Punjah Garujigulli,Tarkari BandiAdda,_Laganshah-Panjeshah_near shahchowkmaeidankhan-sarphiramoholla-goalzarhouse-

بِسۡمِ اللّٰهِ الرَّحۡمٰنِ الرَّحِيۡمِ

وَ لِلۡمُطَلَّقٰتِ مَتَاعٌ ۢ بِالۡمَعۡرُوۡفِ‌ؕ حَقًّا عَلَى الۡمُتَّقِيۡنَ

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Al-Quran - Surah 2 - Al-Baqara - Ayah 241

సొంతఊరిలో రోజుకి"సౌ"రూపయే సంపాదించ'లేకపోయి,
మనఊళ్ళపై విరుచుకపడిన పరాన్నజీవ,పేరాషూట్ ,
పేరసైటుల వీర,నీల్గుడూ,గర్వమూ సూడండి-
****
'మసీదులలో తెలుగు ,ఇంగ్లీషు మాట్లాడకూడదని
హుకుంజేస్తారే!
అమేరికా,ఇంగలండుదేశాలలో మసీదులలోనూ ఇంగ్లీషులోనే
అన్ని కారోబారులూ నడుస్తాయే!
*********-
ఈలుంగీలంగపుంగవుపులులు-G.5/ఆపిల్-లలో యెట్లా
నేవిగేట్ జేసి లాలసరసభరిత'లైలా yt,x,wup,videos
యెలాచూడగలుగుతున్నారో......

దీనిప్రకారం విడాకులకుగురైనఅబలలకూ
అల్లాహుతఆలా అండగానిలబడ్డారు-ఐనా ఈ
కుహనా మూరఖ పిల్లిగెడ్డపు పిల్లులకు శాస్త్రరం అర్థంగాదే-
జగమొండి-హఠధర్మీముండకోమరులు-తాముజెప్పిందేవేదం-
మేముపట్టినకుందేటికిమూడే కాళ్ళంటారే-ఈ షండపాషండ
పిల్లిగెడ్డపుపిల్లులకే వత్తాసుబలికే
చేతివేలిగుర్తుపుంగనూరుచింతకాయగాళ్ళూ,

بِسمِ اللّٰهِ الرَّحمٰنِ الرَّحِيمِ

وَ لِلمُطَلَّقٰتِ مَتَاعٌۢ بِالمَعرُوفِ ؕ حَقًّا عَلَى المُتَّقِينَ

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Al-Quran - Surah 2 - Al-Baqara - Ayah 241

చింతామణిమిరపకాయగాళ్ళూ,కదిరిమల్లేపూలను అమ్మేకుహనా కుళ్ళాయిదాసుల సంఖ్య కోట్లలో- వీళ్ళCPUలలో యేముందో-మట్టికంటే హీనమైర "రిజజ" రొచ్చా? లేక "నజసు"కంపా-లేక 1రెండూ కాబోలు!

__చేనుమేసేకంచె-బాయిలోకప్పబెకబెకపండితులు

And for divorced women, maintenance should be provided on a reasonable scale. This is a duty on Al-Muttaqun__

Note...మేల్ చౌవినిస్టు--పొట్టకోటపిల్లిగెడ్డపుగేండాలు!!!!!

"సుందరాంగ మురువగలేనోయ్!

నాఅందచందములదాచితినీకై!.."

"ఆయేహై ఘర్ పే!తేరే,

సబ్ కుఛ్ లుటానే హమ్",

."మర్నా తెరీ గలీమే"

"జీనా తెరీ గలీమే"

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بِسۡمِ اللّٰهِ الرَّحۡمٰنِ الرَّحِيۡمِ

وَ لِلۡمُطَلَّقٰتِ مَتَاعٌ ۢ بِالۡمَعۡرُوۡفِ‌ؕ حَقًّا عَلَى الۡمُتَّقِيۡنَ

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Al-Quran - Surah 2 - Al-Baqara - Ayah 241

అని తనసర్వస్వానీ మగోడికి అర్పించిన అబలకూ నువ్వు యిచ్చేది

-తల్లాకూ!విడాకూ-నా?అన్యాయ,అఘోర,కుమ్ముల,కొమ్ముల-

అఘోరగోరీల నాయాలా?

వాడుకొన్నన్నిరోజులువాడుకొని,అర్ధరాతిరిలో,ఛీదరించుకొని-

పోముండా!

అనిఇంట్లోనుంచీ గేంటేస్తావా-?

పోట్లకాయను సర్దుకుంటూ కూకొంటావా?

యేంమగోడివిరోరన్నో!

దేవుడుసూస్తుండే అనే జ్నానంలేకపోయెనే నీకు!

కాచుకో!

ఆకసంనుండి వూడిపడగలదు .....

తప్పించుకోలేని"రిజ్జు-"రొచ్చు-

మసీదులను అపవిత్రంజేసే పోటుపిల్లులు-అక్కడే వంట, వట్టు-వార్పూ,నిద్రం,.లుంగీలటక్,జంగీర్ఘుఠక్,ఉఠాపటక్-పిల్లిమొగ్గలూ,కోతికొరంగికుప్పిగంతులూ .!!!!!!!! మసీదులు సత్రాలా,పూటకూళ్ళఇండ్లా?లేక నాసొంత ! రియల్ఎస్టేటుపరగణాలా?

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بِسۡمِ اللّٰهِ الرَّحۡمٰنِ الرَّحِيۡمِ
وَ لِلۡمُطَلَّقٰتِ مَتَاعٌ ۢ بِالۡمَعۡرُوۡفِ‌ؕ حَقًّا عَلَى الۡمُتَّقِيۡنَ

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Al-Quran - Surah 2 - Al-Baqara - Ayah 241

or దైవగృహాలుగావా,?

****

రోజులు మారే -బాబరు బీమారాయే, పాపర్ ఆయే-ఆగంఆయే-

బాబరు పని ఐపులేకుండాపోయే,-

గింతైనా,చింతలేని

మేల్ చెవినిస్టు--పొట్టకోటపిల్లిగెడ్డపుగేండాలు బీమారు-బాబరు-

వావరు-గాన్ని చూసేందుకు ఒగసారిగూడాపోలే-గాడ లఖనవూకు

పక్కనేవున్నఫైజాబాదులో ఒగమేటింగుకూడ జరపలే-

శవాలపై పేలాలేరుకోడంతప్పవేరే పీకుడుపనేలేద్-

****

దీంతో "గాజర్"అఖాడా అశ్వమేథ,నరసంగయాత్రలుజేసి పుంజుకొని

"నహారీ"రాజీవుఅఖాడా గాల్లను చిత్తుగాచిత్తుజేసినలిపేసి

తమతడాఖా సూయించి పగ్గాలు చేజిక్కించుకొని,**50;50;**

పిల్లిగడ్డాలపొత్తవొత్త"అఖాడం"వాల్లనో సూపు జూసే-**Fall in Zaapho-Rany Line** అని ఛంఖం వూది రణభేరి మ్రోగించిరి-

పోటీగాల్లంతా మట్టిగరిచిరి-గేలిసినోల్ల వుచ్చ పెట్రొఓలియమ్ ఆయే-

తిరుగులేని యూరులు నడాలు కట్టుకొని,గోచీలుబిగించి-ఆరుకోరలతో

మూడుముండ్లఇనపకడ్డీలతో బరిలోకి దిగిరి-

بِسۡمِ اللّٰهِ الرَّحۡمٰنِ الرَّحِيۡمِ
وَ لِلۡمُطَلَّقٰتِ مَتَاعٌ ۢ بِالۡمَعۡرُوۡفِ‌ؕ حَقًّا عَلَى الۡمُتَّقِيۡنَ

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కానోల్లను కానలపాలుజేస్తూ ఆడుతూ పాడుతూ ఆగంఆగం జేసిరి-

అంతే వాపు"అఖాడం"వాల్ల కు చేడ్డీలుతడాయె-గోచులలో

గడబిడగల్ంతుగమ్మత్తులాయే-

బతికుంటే బలుసాకే సాలనుకొని -వీపుజూయించి ఒగటే పరుగుడు

లంకించిరి-ఇంకా పరుగిడే-ఆగుడు-అనే మాటేలేదే!

మూడుముండ్లఇనపకడ్డీలధాటికి,మేల్ చౌవినిష్టు-**50:50,**

పిల్లిగడ్డాలపొత్తవొత్త"అఖాడం"వాల్ల **3**తీన్మార్ **T.T.**అస్త్రాలు యిరిగి,

తునాతునకలాయే!

ఇగ మిగిలిన **4**చార్మార్ బరానేషాద్మానీ అస్త్రం-వీగిపోతున్నట్టు

వాల్లకు కలలలో వాల్ల పురానాదోస్తు ఇబిలీసురాజా సూపించి,

కలవరపెట్టేనట-

ఇగమిగిలింది చేతిలోపట్టుకొనే చిచ్చీశినాస్త్రమేనట-ఇగ

వాష్రూములెక్కడాఅని పరిగెడుతున్నారట-దేనికో ముష్టీ-

పండుకోసమా?

****

"గాజర్"అఖాడా వోల్లు సిమ్మాలూ,పులులై తరుముతుండ్రి-

పిల్లిగడ్డాలను-ఐనా అవి శవాలపై పేలాలేరుకోడం మానవే-

వీల్లకోసమే పీయెమ్మయేలు,ఛీఛీయేయే-లాంటిఅస్తరాలు తయారట-

ఛీఛీఏయేసింగాస్త్రం **50**పిల్లిగడ్డాలపొత్తవొత్త"అఖాడం"వాల్లను

بِسمِ اللّٰهِ الرَّحمٰنِ الرَّحِيمِ
وَ لِلمُطَلَّقٰتِ مَتَاعٌۢ بِالمَعرُوفِؕ حَقًّا عَلَى المُتَّقِينَ

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తరిమితరిమి ఛేదించే-వాల్లకాడ ఇంగా యేయే అస్త్రాలున్నాయో

వాల్లదస్తరాలలో రికార్డు వుందట-

కానోల్లకు అరణ్యహిరణ్యాస్త్రం-

దోంగసొమ్ములు దాచేవాల్లకు ,ఈడీ(**extra super penetrative iron Danda)**

ఐఐఐపీటీ-(**incognitive invasive intruding protrusive tectonic Pencil)**

దేవుడు గోలమాలలుచేయకండి-అని చెప్పినా ..**50;50**పార్టీవాల్ల..

సెవులలో పడదు,....వినాశకాలే విపరీతబుద్ధి!!!!రానురాను

రాజుగారిగుర్రం యేదోఆయేనట-ఇలావుందీల్ల యవ్వారం-

బుద్ధి యెబ్బుడో గడ్డితినేందుకు గడ్డకు బోయేనట!!!

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